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Two *CONFERENCES*, 5

One betwixt a

*Papist and a Jew,*

The other betwixt a

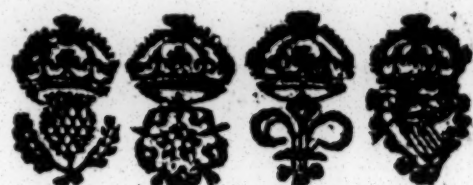
*Protestant and a Jew:*

In Two

**LETTERS**

From a

Merchant in LONDON to his Cor-  
respondent in *AMSTERDAM*,



**L O N D O N**

Printed for *Tho: Parkhurst*, at the Bible on  
*London Bridge*, 1699.



1871

1872

1873

1874

1875

1876

1877

1878



*Kind Sir,*

**Y**ours of the 22<sup>d</sup>. of this instant *December* I received, I give you my heartie thanks for the Contents. It may serve in part for a Requitall, to remit you an account of a late Conference betwixt a *Papist* and a *Jew*, at my house. The occasion was this: On the 14<sup>th</sup> instant, being *Friday* a *Jesuit* (one Father S.) whom I have always found most friendlie and ingenious, came to my house at Noon to get a return for 200 *l.* in *Paris*: I readily complied with his Request, and desired him withal, to stay and take a short Dinner with me. Without much Importunity he was perswaded: My Dinner was only a dish of Salt fish, and a Joynt of Pork Roasted; and though we had but ordinary Chear, yet down we sat, and were very cheartul. Before we had fully din'd, in came L. the *Jew*, to discourse me about a Commodity that I had enquired after; I desired him also to sit down and bear us company. My wife knowing the Man, and his manner, said to him, Mr. L. I am sorry that we have nothing here that you can eat. I am sure said she (pointing to the Pork, the only dish remaining now upon the Table) you are for none



of this. Father S. ( observing what she said, and supposing L. to be a *Roman Catholick*, and that his Abstinence did arise from the same scrupulosity with those of that persuasion ) began to scrape acquaintance with him, and asked him what Countreyman he was, and how long he had lived in this City? I prevented the Reply of L. and told Father S. that I judged he was mistaken in my Friend, that he was no *Roman Catholick*, but a *Jew*; and refrained Pork, not because it was *Friday*, and so forbidden by the Church of Rome, but because it was *Swines flesh*, and so apprehended it to be forbidden of God. And here it would have made you smile if you had stood by, and heard what a *Paroxysm* or sharp debate there arose betwixt Father S. and my Wife about this question, Whether he or the *Jew* had the greatest ground for such Abstinence; and to speak without partiality I put him hard to it. After the Table was cleared, Father S. desired to have some more serious Discourse with L. and told him, That he wondered how any man in his right senses could persist in *Jewish* Infidelity; adding withal, that he would undertake in an hours time to convince him, that the promised *Messiah* was come, and that *Jesus of Nazareth* was he. L. answered, that he was a Trader, and altogether unfit to manage a Controversie of that moment; and therefore desired to be excused from meddling with it. Father S. Replied, that it was more than probable



probable there were some of their Priests or *Rabbies* in this City, and that if he pleased, he would meet the ablest of them, and argue this point in his hearing, and he hoped to his conviction and satisfaction. L. consented, and promised, if a convenient time and place were appointed, to bring a friend with him for this purpose. I interposed, and offered my House for the place of their Meeting, which they well approved of, and appointed that day seven day, at Three of the Clock in the Afternoon for the time. L. desired that there might be no noise or notice given of this their intention, alleging that it might be of ill and dangerous consequence to those of their Religion, if it should come to the ear of the Magistrate. Hereupon they agreed that there should be no words of it, and that no persons besides my Wife and I should be present, but themselves and L's friend. Upon this they parted, and all three came punctually at the time appointed. I carried them up into a Chamber which had a Closet in it, where I had placed one that was dextrous in Stenography, and drew the Table pretty near the Closet-door, that he might hear and write all that passed. When they were sate, I made it my request, that an intimate friend of mine who was in the House might be permitted to come up and be an Auditor. This was Mr. B. whom I had habited like a Gentleman. They said if he were a friend of mine, and did desire it, they had



had nothing against it. Whereupon I brought him in, and set him a Chair at a little distance from the Table. After a short silence, Father S. began and said to L. I suppose this is your friend you spoke of at our last Meeting in this House, and promised to bring with you this day. L. answered, yes, it was; upon which they gave each other a friendly bow or salute. Then they first considered what should be the main Question or subject matter of their Conference, and anon it was resolved into this, *Whether Jesus of Nazareth was the Messiah?* The next thing they considered, was, Whether this Question should be argued Syllogistically, the one taking the part of an Opponent the other of a Respondent; or whether they should alternately deliver their conceptions in a continued Discourse without interrupting one another? L's friend desired the latter way, because he was not acquainted, as he said, with our way of arguing in the Schools. A Third thing they resolved upon, was this, that the Conference should not last above Two hours, and that neither of them should speak above half an hour at once. Having agreed those three Preliminaries, Father S. began, and after he had a little stated the Question, shewing whom he meant by *Jesus of Nazareth*, and whom he meant by the *Messiah*, he proceeded thus: Though I might urge many Arguments to prove what I affirm, That *Jesus of Nazareth* is the *Messiah* foretold by the Prophets; yet



yet I shall insist only upon one. And that is, the many Miracles that were wrought by himself, and by his Followers in his Name, which were sufficient to convince the World that he came from God, and that he was that Prophet whom our Fathers expected, and that God had promised. I fearing that my Scribe in the Closet could not well hear Father S. he spake so low, (and indeed afterwards I understood I was not deceived) made bold to desire him a little to lift up his voice, which he readily did; and withal followed his Argument so closely, and prest it so nervously, that I confess I was greatly confirm'd thereby, and concluded L. and his friend would become his Converts, and wondered with myself what rejoinder could possibly be meditated by either of them.

His Argument he thus form'd: He that testified of himself that he was the *Messiah*, and confirmed his Testimony by many infallible Miracles, which were wrought by himself and his Followers in his Name, he must needs be the *Messiah*: But *Jesus of Nazareth* testified thus of himself, and confirmed his Testimony by many infallible Miracles, which were wrought by himself, & by his Followers in his Name; Therefore *Jesus of Nazareth* must needs be the *Messiah*. The Proposition, says he, I suppose no rational Man will deny, whatever his persuasion be in Matters of Religion; especially



especially if he understand by Miracles, as I do,  
 such wonderful Works as are contrary to the  
 course of Nature, and above and beyond the  
 reach of any meer Creature, and as are the pro-  
 duct of an Almighty Power. It can't be imagin-  
 ed that God, who is the faithful and merciful  
 Governour of the Universe, would alter the  
 course of Nature, and let the Seal of his Omni-  
 potency to a Lie, and suffer the greatest induce-  
 ment of belief to be made use of to draw the  
 World into Error and Perdition. Two things I  
 take for granted, nor can they be rationally  
 gain said. First, That none but God and such as  
 are assisted by him, can work real Miracles. Sa-  
 tan and such as are acted and aided by him, may  
 work Wonders, such as may breed admiration  
 in the beholders; but to work Miracles properly  
 and strictly so called, is above the power of Satan,  
 or any created Being. This is the prerogative of  
 him alone, whose Power is infinite and unlimit-  
 ed. Secondly, That God never did, nor never  
 will communicate this Power to any of work-  
 ing Miracles to confirm a falshood. To believe  
 or affirm any such thing concerning God, doth  
 border at least upon Blasphemy. 'Tis as if God  
 should lend the Devil his Seal to sign his Delusi-  
 ons, and suffer it too to be done in his Name,  
 how then should he govern the World in Right-  
 counsels; and how deplorable and remediless  
 were the condition of poor mortals, seeing they  
 have



have no way left them to undeceive themselves,  
 but must run into irrecoverable ruin, and intitle  
 God to their seduction and perdition?

That Testimony then which hath the attesta-  
 tion of Miracles, is undoubtedly Divine. Here-  
 by Moses did prove his Mission from God. Pha-  
 rah and the Egyptians did not except against the  
 Argument, only they thought, at least for a  
 season, his Works and Wonders not supernatur-  
 al, and that their Sorcerers could vie with him in  
 works of Wonder, which we read in Exodus;  
 they attempted by Incantments and Diabolical  
 assistance, till at length they acknowledged a  
 Divine and Supernatural Power to work with  
 Moses, and ingenuously confess that it was the  
 Finger of God. And had Moses affirmed himself  
 to be the Messiah, and continued to work such  
 Miracles to confirm it, the Israelites and others  
 had been obliged to believe it. They must have  
 concluded, that no man could do the Miracles  
 that he did, except that God were with him,  
 and wrought in and by him; and that God  
 would never work with a Deluder, and lend him  
 his Seal (as I said before) to sign his Delusions,  
 and deceive the World in his Name. Moses there-  
 fore never had that pretext, but told the People  
 simply of a Messiah to come, of a Prophet that  
 God would raise up to them of their Brethren  
 that should be like unto him, that should come  
 with Signs and Miracles as he had done, whom  
 they



they should hearken to and obey.

Accordingly when *Jesus* our Saviour was made of a Woman, and manifested in the Flesh, the fulness of time being come, the main Argument he used to bring the World to believe in him was this of Signs and Miracles. Hence 'twas that he told his Followers, That the Works he wrought did bear witness of him: And when the *Jews* that were round about him, askt him how long he made them to doubt, and desired him to tell them plainly if he were the Christ: he answered, That he had already told them, that the Works which he did in his Fathers Name did testify of him. Yea, said he, if I do not *Works* of my Father, believe me not: But if I do, though you believe not me, yet believe the Works. And again he says, Believe that I am in the Father, that the Father in me, or else believe me for the very *Works* sake. He tells them farther, That if he had not *done* the Works amongst them that none other Man did, they could do, they had not sinned in not believing in him. This also we find to be the great Argument upon which so many believed; when they saw the Miracles that he did, they said, This is of a truth the Prophet that should come into the World. They had been in doubt for a while whether *John* the Baptist was not the Christ; but anon they considered that *John* wrought no Miracle; but all things that *John* spake of *Jesus* were true; and besides he, done many Miracles, and therefore many be-  
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ed in him. Thus much for the demonstration of the Major Proposition.

Now I come to the Assumption or Minor Proposition, which is, That *Jesus of Nazareth* testified of himself that he was the *Messiah*, and confirmed his Testimony by many infallible Miracles which were wrought by himself and by his Followers in his Name. That he testified thus of himself is not denied. He told the *Jews*, *Unless you believe that I am he, you shall die in your sins*. This was the main part of that good Confession which he witnessed before *Pontius Pilate* the Roman Governour; and it was the main Quarrel your Ancestors had against him: for though they expected about this time the coming of the *Messiah*, and that for good reasons, because *Daniel's Seventy Weeks* were run out, and the Scepter was departed from *Judah*, and a Law-giver from between his Feet, and the like; yet they would not hear that *Jesus of Nazareth* should be the Person. Alas! he had not the Port and Presence of a Worldly Potentate, such as they dreamt of: When they saw him, there was no Form or Comeliness for which they should desire him. They hid their Faces from him, and esteemed him not, as was fore-told by *Isaiah* the Prophet.

That therefore which remains to be proved, is, that he confirmed this his Testimony by many infallible Miracles, which were wrought by himself and by his Followers in his Name.

Let



Let me begin with the Miracles which he wrought himself, of which there was a very great number, and that of divers kinds; and these were not done in a Corner, but in the face of the World, before multitudes, and that in the presence of, if not upon the Persons of some of his greatest Enemies. His first Miracle after shewing himself to Israel, was at a Marriage feast in Cana of Galilee, where he turned Water, and a great quantity of it, into Wine. After that he fed more than once a great multitude, even seven thousands, with a few Barley-loaves and some Fishes, which were so miraculously multiplied that after they had eaten and were filled, his Followers gathered up more fragments than there was at first in whole meat. He healed every manner of diseases, whether the Diseased were present or absent; and this he did, as likewise his other Miracles, with a word speaking. Some of those wonderful Cures he did on the Sabbath day, for which the Pharisees (his inveterate enemies) did find fault with him, though they could not deny the matter of fact. He made the Lame to walk, the Deaf to hear, the Dumb to speak, the Blind to see, concerning which the chief Priests and Elders had not only the attestation of by standers, but the Confession of the parties themselves, whom they curiously interrogated about the thing done, and his manner of doing it. He cleansed many Lepers, at



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cast out many Devils, which his enemies Be-  
holding could not deny, but blasphemed, and  
said, that he did it by Diabolical aid, and that  
he cast out Devils by Beelzebub the Prince of De-  
vils. Some who were dead he restored to life  
again, particularly one that was carrying to his  
Grave, and another that had lain sometime in  
his Grave, even till his Friends said that he  
stunk. And this he did in the sight of many  
Jews, who thereupon believed in him, hav-  
ing seen the Miracle that he did, yea, the chief  
Priests consulted about making away Lazarus,  
the person so miraculously raised, because that  
by reason of him many of the Jews went away,  
and believed on Jesus.

The time limited for my Discourse would  
fail me, should I but instance in the twentieth  
part of those many uncontrolled Miracles which  
Jesus wrought in the space of three years or there-  
about. And when his hour was come in which  
he should be cut off, though not for his own sins  
as the Prophet Daniel had fore-told) and should  
take reconciliation for iniquity, and bring in an ever-  
lasting righteousness; even when he hung upon the  
cross, and was made sin and a curse for us, then  
there was a quaking of the Earth, a rending of  
the Rocks; yea, the Vail of the Temple was  
rent from the top to the bottom, and for the  
space of three hours the Sun was darkened without  
any Eclipse; which was noted as a prodigious  
thing



thing by the learned Astronomers of those times  
 one of which is reported to have said, *That*  
*either the God of Nature suffered, or the frame of*  
*World shall suddenly be dissolved.* Yea, the Cen-  
 tion and his Soldiers that attended, had such con-  
 sternation at the things that hapned, that they  
 feared greatly, and said, *Truly this was the Son*  
*GOD.* But above all, his Rising again from the  
 Dead is most remarkable; therein he declared  
*himself to be the Son of GOD with Power.* This  
 out on the third day, as he himself had fore-  
 told: And if this one thing be cleared up,  
 instead of a thousand Demonstrations. Now  
 greatest evidence that we can possibly have of  
 thing of this nature, is the Testimony or At-  
 testation of others. This then is attested by a cloud  
 of Witnesses, they were not a few, but many  
 to whom he shewed himself alive, and that many  
 times after his Passion, by many intallible pro-  
 phecies *being seen of them forty days and speaking of the things*  
*pertaining to the Kingdom of God.* There are  
 two things that can possibly be objected against  
 their Testimony. The first is, that those  
 persons, who were Witnesses of his Resurrec-  
 tion (as they called themselves) might possibly be  
 deceived, and that they saw a fantastical in-  
 stead of a true Body. But this could not be, for  
 they did not only see, but felt and handle Him; *Yea*  
*one of them put his finger into the holes in*  
*His Hands and Feet, and his hand into his Side,*



as his incredulity. They did not only feel and handle Him, but they did also eat and drink with Him after He rose from the Dead. If an Argument drawn from all those Sentences will not hold, how then can we be sure that we our selves, and all the Persons we converse with, are not Phanasmata and meer Apparitions? And how could the Jews be sure that it was Jesus whom they crucified, and secured in the Sepulchre? In the same way that they were sure of the one, His Followers were sure of the other. But if they are not deceived; Yet, secondly, They might be deceivers. They might steal away the Body of Jesus by night, and give it out that he was risen from the dead next morning. Two things shew the incredibility of such a thing. 1. It is not credible His Followers could do it. The chief Priests were aware that he had spoken before-hand of His Rising the third day, and they foresaw that if this happened, the last error (as they counted it) would be worse than the first. Therefore they obtained leave of Pilate to make all sure, and some of them went themselves to see it done, and then they placed a strong and diligent Watch to keep the Sepulchre. But here it may be objected, that the Watchmen fell asleep, and when his Disciples came and stole Him away: This indeed you Jews believe to this day, and we know your Ancestors hired the Watchmen to spread abroad this report. But then, Why were they



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they not punished for their carelessness and  
rancy? And if they were asleep, How could they  
tell what the Disciples did? And if they were  
awake, Why did they not oppose them that did  
it? The Keepers for all their hire did make an  
other Relation of what happened, How an Angel  
descended with great Splendor, whole Counte-  
nance was like Lightning, and roll'd away the  
stone at the mouth of the Sepulchre, which did  
so terrifie them, as that they became as dead  
Men. Is it credible that the Disciples, if they  
stole away the Body of their Master, would first  
to strip him, and lay the Linnen cloaths so dis-  
creetly by themselves? Would they not rather  
have carried him away in his Winding sheet, es-  
pecially when he was wound up in Linnen with  
a mixture of Myrrh and Aloes, which hath  
clammy and glinous property? Would they  
not have been afraid lest any of the Keepers  
should awake, but they said so to ourselves as  
difficult a work? But then, Secondly, As they  
could not do this if they would, so it is not cre-  
dible that they would have done this if they  
could. Their Warnings, their Conversation  
shew them to be Persons of great Integrity and  
Honesty; Whereas if they had done this thing  
and imposed upon the World in this kind, they  
would have been a company, not only of very  
wicked persons, but of incarnate Devils. Ma-  
nna's villany would not have compar'd with  
Wh



What to bely **GOD** in such a manner, and to cry up Faith in *Jesus* as risen again from the Dead, when he is still under the power of Death, and otherwise risen than as they stole him out of the Grave! This would have been hellish unpall'd wickedness, and to be abhor'd by all men of common Honesty. But to put this out of Question, there were other Witnesses of His Resurrection besides his immediat Disciples. He was seen in *Galile* of above 500 Persons at once; many of whom lived a long while after to witness what they had seen: And had his Disciples and others conspired together so fowly to bely **GOD** and their own Consciences, we may imagine it must have been for some advantage to themselves; But contrary wise, they knew that to profess Christ and the Christian Religion, was to bring upon themselves and theirs the greatest Odium and Persecution.

Yea, **GOD** himself would have abhor'd such Miscreants; But on the contrary we find they are approved of **GOD**, and that by many miraculous Signs and Wonders which he did by them, and by that abundant measure of his Spirit which he poured out in extraordinary Gifts and Graces upon them. And this would have led me to the next term in my Assumption, that *Jesus* his Testimony of himself was confirm'd not only by his own Miracles, but also by the Miracles that his Followers did in his Name: For, the Truth

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is, they did as great Miracles in the Name  
 Jesus, as ever He did in His own Person. T  
 cured all manner of Infirmities, and that not  
 surely by the application of Medicines; but  
 dently and miraculously by a Word speak  
 The very shadow of Peter. one of his Discip  
 heal'd the Sick as they lay in their Beds or Cou  
 es in the Streets. A certain Man aged fou  
 years and upward, that had been lame from  
 Mothers womb, was carried and laid daily at  
 gate of the Temple, which was called Beasts  
 to ask alms of them that entered into the Tem  
 To him this Pettr said, *Silver and Gold I have n*  
*but such as I have I give thee: In the Name of Je*  
*Christ of Nazareth, rise up and walk: And he*  
*him by the Right Hand, and lifted him up, and im*  
*diately his feet and ankles received strength, and he*  
*erent into the Temple, walking and leaping, and prai*  
**GOD.** This was manifested to all them  
 dwelt in Jerusalem, and acknowledged to be  
 notable Miracle by the Rulers of the Peop  
 and the Elders of Israel. One Dorcas that  
 dead, he restored to Life with a Words speakin  
 which was known to all the Inhabitants of Jop  
 which occasion'd the Conversion of that To  
 to the Christian Religion. I might instance  
 the Miracles that were wrought by other Dis  
 ples and Followers of Jesus. Let me conclude w  
 a word or two concerning Paul, who was on  
 mad against the Christians, and did zealon  
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persecute them in every City. He was miracu-  
lously converted by Jesus Christ's appearing to  
him in the way as he went about this work to  
Damascus; A great Light shone round about him,  
which his Companions saw as well as himself,  
and a voice spake to him, laying, Saul, Saul, why  
persecutest thou me? It is hard for thee to kick against  
the pricks. He was struck blind for many days:  
but anon the Eyes of his Body and Mind both  
being enlightened, he preacheth that Faith which  
before he persecuted, and which is to our pur-  
pose; many signal and special Miracles were done  
by his hands; so that from his Body were brought  
forth the Sick, Handkerchiefs, or Aprons, and the  
Orifices departed from them, and the evil spirits  
went out of them. But I forbear any farther  
telling of these particulars; And having thus  
clearly and fully prov'd the Premises, I hope  
you will yield the Conclusion, which is, That Je-  
sus of Nazareth is the Messiah.

After a short pause, L's friend, the Rabbi,  
broke silence, and spake as followeth: Sir, I de-  
sire you would have the like patience in hearing  
my Answer, as I have had in hearing your Ar-  
gument. The Question before us is of greatest Con-  
sideration, both with us Jews, and you Christians;  
And you may imagine, that before now, I have  
debated it both with my self and others. I re-  
member some years ago in Portugal, I was assailt-  
ed with this very Argument of proving Jesus of Na-  
zareth to be the Messiah, by his working of Miracles;  
B 2 And



And finding that it was much urged by the  
*Stians*, I spent some time in studying that po  
 and form'd an *Answer* to this *Argument* in writ  
 and that Writing I brought with me; W  
 I the rather did, because my Friend told  
 this was the Subject to be argued, and I did  
 pole you might happily attempt the proving  
 it by this very *Medium*: And because I have a  
 memory, and speak no good *English*, I shall b  
 leave to make use of my Papers. So hav  
 pull'd a little Manuscript out of his Pocket, a  
 turn'd over a few Leaves, he made a fold at  
 place he sought, and laid it by him a while, a  
 thus proceeded; As to that, Sir, which you call  
 your *Proposition*, I shall offer nothing in Contr  
 diction to it, it seems to be founded on the gre  
 est Reason; Nor will any of ours gain say the  
 two *Positions* you mention'd. 1<sup>st</sup>. That GO  
 only can work *Real Miracles*. 2<sup>dly</sup>, That he w  
 not, as I remember you well express it, set  
 Seal to a lie. *Jebovah is a GOD of Truth and*  
*Righteousness.*

But, Sir, As to that which you call'd your  
*Assumption*, it doth not in our *Opinion* carry the li  
*Evidence* and *Demonstration* with it. For, to  
 plain with you, it doth not appear to us, Th  
 though *Jesus of Nazareth* did testify He was th  
*Messiah*, He confirm'd that Testimony by suc  
*Infallible Miracles*, either of his own or his Follow  
 ers; Nor hath any thing been urged by you fo  
 the manifesting thereof, but what you hav  
 found



and in your own Books, which you cannot but  
 now are questioned by us as to their *Authority*  
 and *Verity*. And surely had our *Fathers* and the  
*Chief Priests* of our Nation, seen any such *Miracles*  
 done by *Jesus* of *Nazareth*, as your *Records* do  
 mention, they were Men of that Religion and  
 Learning, that they would not have so evilly  
 treated Him, but would have pay'd Him more  
*Respect* and *Veneration*. We believe therefore, as  
 our *Ancestors* have believed before us, that they  
 were some of them *Forgeries* and feigned *Miracles*,  
 and that others of them (pardon the word) were  
*Diabolical Achievements*. And we are the more  
 confirm'd in this *Belief*, because your latter *Re-*  
*ords* and *Chronicles* do tell us of multitudes of *Mi-*  
*acles*, which were wrought as they say by Men  
 and Women of your Religion, which seem to us  
 to be very *Fabulous*, yea, *Ridiculous*. Yet these are  
 received amongst you likewise as *Certain* and *Infal-*  
*ible*, and have the *Approbation* of your *Church*,  
 and of the *Hig<sup>h</sup> Priest* whom you call the *Pope*,  
 and the *Sanhedrim* of *Cardinals*. And some of  
 these do vye with the *Miracles* of *Jesus* and his  
*Disciples*, and seem to be much of the same sort  
 or kind. Let me name a few of many, and  
 they are such as I have taken out of *Great Au-*  
*thors*, and licenc'd and allow'd *Records*. And  
 pardon me if I don't cite the *Author* and *Places*  
 where they are *Chronicl'd*; If you desire it, I can  
 produce my *Vouchers* for every *Story*, and those  
 such as are *Authentick*. Then taking up his little



Book, and putting on a pair of Spectacles, I read as toll with: Your Words said he, do not make mention of Jesus his *Miraculous Conception* before they speak of his and his *Followers miraculous Actions*. This I have heard urged by others though it was omitted by you, How he was conceived of the *Holy Spirit*, and then born of a *Virgin* without the knowledge of Man. A like *Miracle* is recorded in one of your *Church-Histories* published not long since with Allowance; How *St. Kentigorne's Mother* begg'd of Jesus, that she might imitate his *Virgin Mother* in the *Conception and Birth of a Child*: Accordingly within a little time she finds her self with Child, but often protests she never knew any Man. But by the Law of that Country where she lived, she must be cast headlong from the top of a high Mountain. She weeps and Prays, but the Executioner does his work, down she falls, but is so farr from being kill'd or dash't in pieces, that she has no Bruise or Hurt. Then she is carried on Ship board many miles into the Sea, & there turned out into a *Leather Boat* of Leather, destitute of all *Humane Help*. Yet with great Speed and Safety she arriveth at a far distant Port; And landing, she is delivered of that admirable Saint, and miraculously conceived Son, *St. Kentigorne*.

As to *Miraculous Actions*, the fore-mentioned Book and others of equal or greater Authority will afford plenty that do not only compare with, but exceed the *Miracles of Jesus* and his *Disciples*.



*Disciples.* As for instance, your *Records* speak of *Jesus* his fasting forty Days, and I can shew you where 'tis recorded of *St. Patrick*, that he fasted a whole *Lent* (which I think with you is forty days) without any *Humane Sustenance*, where one *St. Ardan* is said to fast full fifty days, and to grow weaker upon it.

And whereas it is said, That *Jesus* fed five thousand persons with five Loaves and two small Fishes, *St. Patrick* is said to have fed fourteen thousand with one Cow, two Stags, and two Wild Boars; And it was talk'd how next day the Cow was alive again.

And as for *Jesus* his turning Water into Wine; it is not so much as is commonly affirmed of your *Priests*, how by repeating four or five words, they can turn Wine into Blood, and Bread into Flesh, and that the Flesh and Blood of *Jesus* himself; Though you affirm he is ascended into Heaven, and shall there remain till his second Coming. And it is recorded of one *Odo* an *Arch-Bishop* of *Canterbury*, that when some of his *Clergy* did doubt of such *Transmutation* or *Transubstantiation*, that he prayed with Tears while he was at *Mass*, That *GOD* would convince them by a Sign: And the Body of *Jesus* which he held in his Hands (that is the Bread) began to pour forth Blood into the Chalice; which they perceiving, desired the *Prelate* to pray that the Blood might be chang'd again, lest Vengeance should fall upon them for their *Incredulity*; He doth so, and it became Wine.



Again, whereas your Records speak how *Je* and his Disciples did heal all manner of Diseases whether the Diseased were present or absent, and that with a word speaking: The like is also recorded of some of his more modern Followers. Take for instance *St. David*, a great Light to the Church, as he is called: He invited *St. Kined* to come to his Synod; *St. Kined* excused himself because he was lame and crooked, unfit for such a *Holy Company*, and unable for so great a Journey. Whereupon *St. David* prays him *Straight and Sound*. But the other still delayed his coming upon which *St. David* unprays his former Prayer, he becomes *Lame and Crooked* again. *St. Bernard* had great Success, as appears in your History this way, for he cured one in *Spain* of a sore Disease whilst he was in *France*; He cured one of *Dropfie*, by putting his own Girdle about him; Another of the *Head-ach*, by sending him his Cap to wear: Another that lay a Dying, he restored by sending him his Coat; with many more of the like kind.

As for casting out of Devils, nothing is more ordinary, than for your Priests to do that Feat by their Exorcisms; Your Holy Water with the Sign of the Cross, is said to be frequently successful in this Work. And I find in one of your Histories how a Woman was dispossessed of seven Devils at *Lauretto*, by calling on the Virgin Mary for help. And when four were cast out, the other three called *Herob*, *Horribilis*, and *Ardo*, with much



difficulty were removed; one cries out, *Mary, Mary, thou art too cruel against us*; another howled lamentably, and said, *Mary, thou art too powerful in this place, where thou dost force us out of our possession against our will.* And the Priest, who by Mary's aid did this Miracle, made him tell what place that was; who answered, it was the *Virgin's Bed-chamber*, wherein after the Angel Gabriel's Message, she conceived GOD; which was, as other Histories speak, brought thither by a Miracle. Nay, some of your great *Saints* have contended with the Devil and worsted him; as *St. Dunstan*, who catch'd him by the nose with a pair of hot Tongs, and pluck'd him so hard, that the Devil was glad to shift from him by breaking down a Wall, crying out, it did so smart, once and again, *Ob what hath this Bald pate done!*

As for raising the Dead, this also hath been frequently practised. *St. Francis* makes one die that answered his *Disciples* roughly when they would have borrowed his Cart, and afterwards raised him up again, and restored him to Life. A Man and his Son going a Pilgrimage to *St. James at Compostella*, light upon a wicked Host, that first makes them drunk, and then puts two silver Cups into their Wallets; They are pursued, and being taken and tried, the Son was hang'd, the Father goes on his Pilgrimage, and returneth thirty six days after to the Body of his reeon still hanging; he maketh grievous Lamentations, till by and by the hanged Son began to  
comfort



comfort him; Saying, Most dear Father, we  
not, but Rejoyce, for I was never better in  
my Life; *St. James* supports and comforts  
with Heavenly Sweetness. The Father overjoy  
makes known the Business, the People flock  
gether, the Man is taken down, and the Ho  
hang'd up in his Room.

I could shew you where *St. David* is said to ha  
raised a Boy from the dead, who afterwar  
waited upon him. *St. Patrick* to have raised o  
from the dead that was almost devour'd by Ho  
And *St. Alban* being to be Martyr'd Peop  
thronged to see his Martyrdom, and croud  
very hard by a deep River, many fell in a  
were drown'd: The Saint perceiving it, pra  
that all might see his Passion; and to that p  
pose the Waters may be dryed up: It was do  
accordingly, and those that were drown'd befo  
are now found safe at the bottom of the River.

Again, whereas it is recorded, that *Jesus* rais  
himself from the dead: I can turn you to *Reco*  
in great Credit with you, where some of yo  
Eminent Saints are reported to have donethi  
little inferior thereunto. *St. Dennis* the Patron  
*France*, when his Head was cut off, carried  
Head of his two miles in his hands. *St. Wini*  
vowing Virginitie, was wooed by a King's S  
To make her escape, she pretends to drels  
(for he found her much unready) and to ret  
again; But out of a back door she goes,  
makes towards the Church: On the side



she is overtaken by her Suitor, whose Love  
 is turn'd into rage; And the continuing in her  
 Obstinacy, he cut off her Head, and there rose  
 up a Well which still bears her name. The  
 Head tumbles down into the Church amongst the  
 people, St. Benno takes it up, seeks the Murder-  
 er, and finds him wiping his Bloody Sword upon  
 the grails; He pronounceth his Curse against  
 him, whereupon he falls down dead. St. Benno  
 then kissing the Head, joyns it to the Body, cov-  
 ers it with his Mantle, and goes to the Altar  
 to say Mass; That done, to the Body he returns  
 and begins a Sermon, and prays for the Virgin,  
 whereto the People say *Amen*: Presently the Vir-  
 gin riseth up, as if it were from sleep, wipes her  
 face from dust and sweat, and goes to the  
 Church to give thanks; Only where the Section  
 was made, there was a circle like a white Thread  
 of her Life. St. Clare, a Noble *English* Man, to  
 avoid marrying a Noble and Beautiful Virgin,  
 goes away to *France*; there a Lady falls in Love  
 with him; to escape her, he leaves the Monastery  
 he was in; this turns her Kindness into fury, she  
 sends two Murtherers, who cut off his Head; he  
 fleeth straight, and with his hands takes up his  
 head, carries it unto a Fountain, into which he  
 cast it; Thence he takes it again, and carries it  
 into the Oratory of his Cell, and thence went  
 forward to a little Village near the River *Fris*;  
 there, for ought appears he ended his procession.  
 My allotted time will not suffer me to proceed,  
 thought



though I have collected some scores of these *Miracles*; and indeed there is great plenty of them to be had. In one thing, to conclude, the *Miracles* of these *Modern Saints*, exceed the *Miracles* of *Jesus* or his immediat *Followers*; For they are recorded to have delivered Souls out of Hell Torments, which *Jesus* himself did never pretend to do. *Gregory* the Great (one of your *Chief Priests*) wept so long for *Trajan* the Emperor, that he obtained deliverance of his Soul from Hell, although we read he was charged to ask no more so great a Favour for any, at least, that died unbaptized. So *St. Dunstan* delivered King *Edwin's* Soul from infernal torments; And when the Devils quarrell'd with him about it, he stopp'd their mouths by asking them what reason they had to find fault with it, if Christ and he thought good to pardon him? *St. Nicholas* also delivered his Brothers Soul from Hell, though it cost him fifteen dayes and nights praying and weeping, *St. Antonine* reports. Now Sir, I think I am even with you in Point of *Miracles*, and must tell you that we *Jews* (however we are charged with Infidelity) are not such Infidels, or Idcots rather, to believe a Reality in any of these Stories. Surely the Almighty Power would not trifle thus with Mortals. These are therefore either arrant Forgerys, or else devilish Atchievements; And we cannot but think the same of the *Miracles* of Christ and his *Disciples*, because the one are recorded and received by you as well as the other: And therefor



ere they are no proof that the Testimony of *Jesus* was Divine, or that he is the *Messiah*.

Father S. sat all this while (as I could perceive) very uneasily; And when the *Rabbi* had ended, he never looked up, nor made one word of Reply; But his Countenance as well as his Silence, did argue him full of confusion and disturbance in his mind. I looked upon Mr. B. and shook my head, I fear'd occasion might be given these *Jews* to triumph, if the Conference ended thus; & that they would be hardened themselves; it would also harden others in their unbelief and prejudice against the *Christian Faith*; wherefor I hoped that Mr. B. would take up the Argument, and confute the *Rabbi's* Cavils: Nor was I disappointed for anon he rose up, & drew nearer the Table, & said, *Sirs*, You have greatly obliged me, in permitting me to be present hitherto in the Capacity of Hearer, and you will further oblige me, if you will permit me (now there has been so long a Silence) to interpose a little as a Speaker. As my Discourse is not premeditated, so it shall not be prolix. The Argument this worthy Person hath urged to prove that *Jesus* (our LORD and Saviour) is the Christ, is of greater weight than to be so easily blown away: As you have already granted his Major, so I question not but you will also grant the Minor Proposition, when I shall make it manifest, that there is a vast difference or disproportion betwixt the pretended Miracles that you have gleaned out of some latter Writings, and the



the Real Miracles that were done by Jesus LORD, and his immediat Followers, as are recorded in the Scripture. As for the falshood and forgery is ingraven upon the Capital Letters.

This will appear, if you consider how the report of these Miracles comes not forth till many years after they are done; or there is no mention of a competent number of credible Persons that were Witnesses of the doing of them. Besides, The greatest number of Christians have never heard or never approv'd of any such tales; Yea, there is nothing they have disowned both by word and writing, than Legends of such fabulous Wonders; They always accounted them as a subtle device of the old Serpent, to disparage the Christian Religion, and the wicked policy of a certain Sect amongst them to uphold an Antichristian faction. Let it not stumble you that I speak of Sects and Factions amongst us Christians, they are to be found in all Religions; They are with you Jews, they were of old with your Fathers, who divided and crumbled into Sects and Parties, as the Pharisees, Sadducees, Essenes, Herodians, the like. With us Christians there is a great or Faction of those who are commonly called Papists, or Roman Catholics, who have made the greatest Schism or Rent that ever was in the Christian Church, who anathematize and curse those that are not of their Faction or Company.



And although they are numerous, and pretend to be the Catholick Church, and do fill Spain and Portugal, and some other Country, with which it may be you have been most Con- versant; Yet they are but few comparatively, that is, in comparison of other Christians that are in the Western and Eastern parts of the *World*, as the Protestants of several Kingdoms and Com- mon-wealths; The *Moscovites*, the *Greeks*, and *A-* *ssines*, the *Armenians*, the *Copties*, the *Circassians*, the *Mengressians*, the *Georgians*, and the like. 'Tis then with this Popish Sect only that these fictitious Miracles are found; The Generality of Christi- ans do openly declare that Miracles are long since ceased; Nor was there any need of their continuance in the Church, the Christian Faith being already not only sufficient, but abundant- ly confirmed by the Miracles, the infallible Mi- racles of our Saviour, and the Primitive Christi- ans, who shewed their Patent or Commission under this Broad Seal of Heaven, to the conviction and utter silencing of their most obstinate En- emies, both *Jews* and *Gentiles*. You know that Moses confirmed the Law, and the Ordinances thereof, by Miracles first wrought in *Egypt*, and afterwards on *Mount Sinai*, and in the *Wilderness*; but when your Fathers were convinced of Moses Authority, and were once settled in the Land of *Canaan*, then those Miracles ceased. So the Gospel and the Ordinances thereof were at first confirmed by the uncontroled Miracles of  
OUR



our Saviour, and the Primitive Christians (as  
 deed it was meet that those who pretended a  
 Revelation from GOD, should confirm it  
 a Divine Attestation) but since the Christian  
 Religion is now diffused both far and near, for  
 same reason all Miracles are at an end. As  
 water Orchards at the first planting of the  
 But when the Trees are well rooted, they do  
 no more. But amongst the Schismatical Pap  
 Miracles are still pretended, who care not w  
 wrong they do to the Christian Religion, or  
 common Cause of Christianity, so they encre  
 their own Party. By means hereof, they del  
 the more ignorant and credulous sort of Peo  
 of whose Souls their Priests make great Merch  
 dize. In King Henry the Eighth's time, by  
 diligence of the Lord Cromwel, one of the  
 Ministers of State, many of the abomin  
 Cheats and Forgeries of the Papists in this k  
 were made manifest throughout this Nat  
 which was one great Cause of the Reforma  
 that followed. And it is no slight Evidence  
 the Verity and Divine Authority of the Sc  
 tures of the New Testament, that this was  
 told therein some hundreds of years before  
 came to pass; For so it is there recorded, that th  
 should be a great Defection or Apostacie in  
 Christian Church, which also should be hea  
 by the Bishop of Rome; And though he be  
 named, yet any one with half an Eye may  
 ceive he is intended; Never did did Glove bo



a hand, nor Shooe a foot, than the Character  
 the Scripture gives of the Head of that  
 Apostatic doth agree to the *Romish Pope*: And  
 concerning him it says expressly, that his coming  
 should be after the working of Satan with  
 power and signs, and lying wonders: In the  
 Greek it is *Troastiebedos* with wonders of a lie;  
 an usual *Hebraism*, as you understand, to note  
 the notorious falshood of his wonders. And in  
 another place it speaks of a Beast ( meaning the  
 same person ) whom the World should wonder  
 after, and Worship too; and that for this  
 reason, Because he doth great wonders in the  
 sight of Men. This may suffice for these lying  
 wonders, with their impudent Authors.

But as for the Miracles of our Saviour, and  
 his immediate Followers, they are of another  
 nature, and wear upon themselves marks of In-  
 fallibility; They are recorded in the age and  
 places when and where they were wrought.  
 They were done ( as this worthy person well  
 observed ) not in a corner, but in the face of  
 the World, before multitudes of Witnesses,  
 and those persons of known credit and integrity:  
 insomuch, that your Ancestors the *Jews*, that  
 liv'd in those days, and enquired diligently into  
 these things, did never once deny the matter  
 of fact, that such Miracles were indeed done;  
 But they said they were done by Diabolical as-  
 sistance? And others of them have said, that  
Jesus had found out the right pronounciation of  
that



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that ineffable Name, the *Nomen Tetragrammum* and that it was sewed in his Thigh, and that by the power thereof he did all his Miracles. How ridiculous are such evasions: It seems evident enough, that many of the *Pharisees* & *Rabbies* themselves in those days lay under conviction, That *Jesus* came from *GOD*, and was the *Christ*, and profess too their Faith in him, though the most of them did it secretly for fear of the *Jews*, who had agreed, that any did confess that he was *Christ*, they should be put out of the *Synagogue*. *Josepbus*, a Man of Learning, who lived near those times, and who was a *Jew* by Nation and Religion, in the 18 Book of his *Antiquities*, doth publish this passage to the World, That in the time of *Tiberius Cæsar*, there was one *Jesus*, a wise man (lays he, it be lawful to call him a man) for he was the performer of divers miraculous works, and the Founder of those who willingly entertained the truth. That *Jesus* was *Christ*, who being accused by the Princes of our Nation before *Pilate*, and afterwards condemned to the Cross, yet did not his followers forbear to love him for the novelty of his Death; for he appeared unto them the third day after, as the Divine Prophet had before testified of the same, and diverse other wonderful things of him.

Let me desire you to use your Reason? but think with your self, if the Miracles I am speaking of, had been forged or feigned, how easy a matter had it been for the *Jews*, that li



lived in those times, to have discovered and  
 disproved the fraud and falshood thereof? Put  
 the case there should at this instant go abroad,  
 the report of one in London, that did great Mira-  
 cles, and that very frequently, that cured the  
 blind, the lame, the deaf, the dumb, the dis-  
 eased of all sorts that came or were brought  
 to him, with a word speaking, that he cast out  
 Devils, and raised the Dead; and that his  
 Followers did the like, and that frequently in  
 all parts of the Land; And that these things  
 were done in the presence of Thousands, of  
 throngs and multitudes of People. I pray you  
 judge if it were not the easiest matter in the  
 World to disprove this, if it were false and  
 feigned, and whether it were possible that whole  
 Cities and Countreys should believe it, and seal  
 their belief thereof with their blood; nay, con-  
 sider whether the easiness and certainty of dis-  
 proving this report, were not like to bring  
 them all under the greatest scorn and contempt  
 imaginable; that should publish it. You see the  
 case is parallel, and I need not stay to apply it.  
 'Tis strange to observe, that the *Jews* of those  
 times, whose hearts were ready to burst with envy  
 and malice, at the success of the Gospel, never pub-  
 lickly objected the forging or feigning of those  
 Miracles by which it was conformed. Yea,  
 'tis farther observable, that the Heathens them-  
 selves, and the great ones amongst them too,  
 did openly assent to the reality thereof. We

fin 1



find it in true Records, how *Tiberius* himself upon a Letter from *Pilate* concerning *Jesus*, the Miracles he wrought, and of the manner of his Death and Resurrection, did move in the Senat of *Rome*, that he might be admitted amongst their Gods; and though they refused the motion, because, as some say, it was not first moved by themselves; or as others say, because if they received him, they must renounce their other gods; yet the Emperour persisted in his opinion of *Jesus*, and gave the Christians great liberty all his days.

Yea, the *Turks* acknowledge *Jesus* our Saviour to be sent of God, and that he confirmed his Mission by Miracles, and upbraided the *Jews* for not believing God by his Prophet *Jesus*; and *Mahomet* threatneth judgement against them, in his *Alchoran*, saying that *Jesus Christ* was the Word and Power of God, sent to convince the World by Miracles; That he was born of a Virgin, Conceived without an Earthly Father by Divine inspiration; that he cured all manner of Diseases, and raised the dead to life again. That he was taken at length into Heaven, and shall come again. Thus much of our Faith is confessed by those Infidels. I could go forward but that I see the time is well nigh expired, which you allowed for this conference; and therefore I shall not be guilty of a farther absurdity; but beg your pardon for that I have already committed by an unrequested interposing in your lecture.



Debate. And for a close, I must tell you,  
 Sir, that you must yeild the conclusion in this  
 Gentlemans Argument, or else deny his *Major*  
*Proposition*, which yet you say is founded upon  
 the greatest reason; or else you must fly to the  
 evasion of your Fathers, which is, That Jesus  
 our Lord did indeed work Miracles,  
 but it was by the power of the Devil. And to  
 say this, pardon the expression, is no less than  
 Blasphemy: It is in effect, to say, That the  
 Devil is God; And to ascribe the Attributes  
 and Prerogative of God unto him. For if Sa.  
 tan can do such Miracles without controul, to  
 perswade poor Mortals to an entertainment of  
 error, and to delude the World, who have no  
 sufficient means (as was laid before) to disco-  
 ver the Delusion, then it plainly follows that  
 he is a God in Power, and the Almighty Gover-  
 nour of the World; or at least, that God hath  
 so little Mercy or Justice, or Care of Mankind,  
 as to give them to the Power of the Devil to be  
 remedilessly deluded by him: And he that will  
 believe this rather than the Christian Faith, de-  
 serves to perish in his Blasphemy and Infidelity.  
 I have done when I have made this one request  
 to you, That you will please to favour me with  
 such another Meeting, and I shall hope by the  
 assistance of that Spirit which proceeds from the  
 Father and the Son, which three are one God,  
 the same in Substance, equal in Power and Glo-  
 ry; I say by his assistance, and by other Argu-  
 ments,



ments, and by those taken from the Writings of Moses and the Prophets, and some of your own *Rabbinical Authors*, clearly and convincingly to demonstrate, That *Jesus* is the *Messiah*, the only begotten Son of God, and the Saviour of the World.

L. the Jew was much affected (as I did perceive) with Mr. B's close and warm Discourse (and indeed what with the matter, and his manner of delivering it, I think we were all affected more or less;) He turns to his friend, and desires him by all means to accept of this Gentleman's motion, and appoint another Meeting.

The Rabbi made a Low bow to Mr. B. and said, Sir, I heartily thank you for your plain and ingenuous Discourse, and I willingly acknowledge that I have received more information from it than from any Person or Author that ever I conversed with; Yea, what if I should say, Within a little you have persuaded me to be a Christian. I must not conceal, that it has been the opinion of some of our Learned Men that the *Messias* is come, and that for our sakes he lies concealed. I have been often staggered in my self when I have thought on this matter. I dare not shut my eyes against clear light, but open them as wide as I can. Therefore, Sir, this day fortnight at the same hour I shall gladly meet you, and if it may be; I am content that this House in which we now are, should be the place; only I beg leave to bring one or two



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my Brethren with me; and yet I desire also  
that we may be private, and that not above the  
number of three or four at most, be present be-  
sides our selves. I told them my house was at  
their service, and that I was rejoiced to see so  
good an Effect of the past Conference; I called  
for a bottle of Sack they drank in a freindly  
manner to one another; so L. and his freind  
took their leave.

When they were gone, Father S. applied him-  
self to Mr. B. and thanked him for his season-  
able interposition and desired his farther ac-  
quaintance. I must saide he, confels to you,  
That I am one of those that you call *Roman Ca-*  
*tholicks*, but I was not aware that our Church  
by the Miracles she approves of, and allows to  
be wrought in her, did give such a stab to the  
Christian Faith, as I now find it doth, I con-  
fess I have been long of opinion that those Mira-  
cles of our Saints that are so much magni-  
fied amongst us, are most of them false and fa-  
bulous. And I remembered that I have read in  
*Budovicus Vives*, a learned Writer of our own,  
how he calls the *Golden Legend*, a History un-  
worthy of the Saints, and that the Author had a  
brazen face. Yea, he says expressly, that the  
lives of the Saints are corrupted with abund-  
ance of lyes, and that the Authors did set down  
not what the Saints did, but what themselves  
would have had them done.

Mr. B. understanding that Father S. was



a Roman-Catholick, desired his pardon that he spoke so keenly against the Church and Pope of Rome adding, that he saw a necessity of it for the undoing of the Jew. And, Sir, said he, give me leave to tell you, that your Church by her lying Wonders, forged Miracles; hath greatly disserved and dispeered the Faith of Christ, and gone about to invalidate the chiefest argument, as you your self acknowledged the confirmation of it. And let me add, that the Jews are farther prejudiced against Christianity by the Papists amongst whom they mostly converse, especially in the Western parts of the World, and that is by Your Adoration of Images, and Host, the Cross, and the Relics of the Saints; for they are great Zealots in the second Commandment, and utter enemies to all Idolatry, which may be added, your debarring the general use of the New Testament which is the probable means of obtaining the knowledge of Christ & the Christian Religion.

Father S. replied, that though he was a Roman-Catholick, Yet whilst he was a Christian; and I then said he 'tis high time for me and all Christians best to think of renouncing Communion with that Church whose Principles and practices shall encourage Men to continue Jews and Infidels; and as the Jew said, that as within a little he was perswaded to be a Christian so could he say, that within a little he was perswaded to be a Protestant. Upon this they take leave of one another, promising to meet again at the time before mentioned.

Sir, I judged this Narrative would not be unacceptable to you. If any thing occurs in the next Meeting is worth your notice, it shall be readily communicated.

Yours in many Obligations,

E I N I S.